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hunters, but could not be found anywhere. Finally one of the hunters came upon a withered old hag crouching behind a bowlder. She was led out limping. Scott gives a charm against witchcraft, which consists in spitting into the shoe of the right foot before putting it on. If I am not mistaken, this charm has been resorted to in eastern Kentucky.

The second division of sympathetic magic, charms, is covered by a number of superstitions in the Kentucky mountains. We find charms against inflammation, carnivorous fowls, droughts, spirits or ghosts, warts, and many kinds of diseases. The charm against inflammation has been worked by quoting these three lines (also an old English charm):—

“There were two angels came from the East;  
One brought fire, the other frost:  
Out fire, in frost!”

If a hawk is catching your chickens, get a stone from the bottom of the creek-bed and place it in the bottom of the grate. Kill a black snake and hang it up, and rain will come within twelve hours (compare the Bushman rain-charms among the Semang tribes of East Malacca). There is a current belief that scrofula in an infant can be cured by allowing another child, one whose father died before it was born, to blow its breath into the mouth of the sick infant. Charms for making one love you are many. One of them consists in boiling the paddle of a goose's foot and giving the water to your “best girl.”

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CROW RAPID-SPEECH PUZZLES. — It may be of interest to note that the Crow Indians have stereotyped sentences or phrases corresponding to our “She sells sea-shells by the seashore.” One person recites these as rapidly as possible and calls on another to do likewise; owing to the peculiar juxtaposition of phonetic elements, confusion and mispronunciation generally result. Naturally enough, these sentences are not fraught with profound meaning. The best-known illustration is the following.

Bàs'akapupéc-dà+uc (1) àkapupapá'pat'dēt'ek' (2); that is, “My people who went to the Nez Percé (1), you are the ones who wear belts tied round the blanket in Nez Percé fashion (2).”

*Grammatical Explanation.* — Bàs, “my;” ak, prefix indicating *nomen actoris*; apupé, Nez Percé (apé, “nose;” u'pé, “hole”); c, suffix denoting direction toward; dà (de), “he goes;” u, plural suffix; c, suffix giving meaning of definiteness, generally used with individual names and to bind together several elements of a phrase. àk, “nomen actoris;” apup (é), Nez Percé; apá'pat', designation for this particular style of wearing the belt and blanket; dē, “you have;” t, suffix denoting similarity to the preceding word (for example, micg'ē't'k' [micg'ē, “dog;” k', oral stop], “like a dog”); ē', connective; k', oral stop. This interpretation of the second complex by Yellow-Brow is not convincing to me, for my best interpreter regarded the *det'* as a single element, the privative particle. This would change the translation to “they are the ones who have not Nez Percé blanket-belts.” I have heard the connective *ē* dropped, with concomitant shortening of the preceding syllable (*dēt'k'*); also the plural suffix in the first word-complex is sometimes dispensed with, giving *dēc* instead of *dà+uc*.

The second example collected by me seems quite devoid of definite meaning.

Tsipupū'ce (1) tsū'pe (2) makú'te (3) icī'kōce (4) bacō'ritsi'tse (5) asa'karū'uptse (6) i+ō'pīcterēxe (7); that is, "Chipmunk's (1) foreleg bone (2) parallel (3?) his whistle (4) medicine-rock (5) holding by the edge (6) smoking with a light (glassy) eye (7)."

*Grammatical Explanation.* — *ic* (*is*), possessive pronoun of the third person; *ī*, instrumental prefix; *kōce*, stem of verb for "whistle" (palatization of *k* due to preceding vowel); *ása'ke*, "corner," "at the extremity" (for example, *ása'kacé*, "Mandan = Last Lodge;" *acé*, "lodge"); *ru* (*du*), verbal prefix indicating action with the hand (for example, *du'tsik'*, "he takes;" *dú'kapik'*, "he scratches"); *ī*, instrumental prefix; *ō'pe*, "tobacco," stem of verb for "smoke;" *īcte*, "his eye;" *rēxe*, possibly from *dēxe*, applied to the color of autumnal foliage, the weakly trilled linguo-apical *r* regularly supplanting *d* in intervocalic position.

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SPANISH SONGS FROM SOUTHERN CALIFORNIA. — Song No. 1, "El Sombrero Blanco," given below, is familiar throughout Southern California. It was transcribed in the present instance from the singing of a young girl of Mexican ancestry, who said that the tune was well known in Mexico, but was sung there with different words. She also said that the words here given were supposed to have had some political significance during the stormy period which culminated with the transfer of California to the United States, the "Sombrero Blanco" and the "Sombrero Azul" representing different political parties.

Although various Spanish song-forms were transplanted across the Atlantic, it is rare to find actual melodies carried to this side of the ocean. Nevertheless, the second section of the "Sombrero Blanco" is undoubtedly a descendant of the last half of the Spanish song, No. 2, also given below.

If any readers of the Folk-Lore Journal have further knowledge of these songs and their history, the transcriber would be glad to hear from them.

#### I. EL SOMBRERO BLANCO

*Cheerfully.* *Waltz rhythm for accompaniment.*

Quie-res que te pon-ga mi som-bre-ro blan-co,  
Quie-res que te pon-ga mi som-bre-ro a-zul,  
Quie-res que te sien-te mi vi-da en un tro-no,